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A Brief Illustration of the

Operations of Divine Light & Wisdom

In the Work of God in all ages, as displayed in the

Four general Dispensations of

Divine Providence & Grace,

As alluded to in the Prophet <u>Ezekiel's</u> Vision of the Waters of Life, and also in his Vision of the Cherubims; and which were further revealed in the Revelations of <u>St John</u>, concerning the <u>Four living Creatures</u>, improperly called (in our translation) <u>four beasts</u>. (<u>Ezekiel</u> i. & x; & xlvii. and Rev. iv.)

In t progressive displays of Divine lt to man, and in t operations of God's wk on earth, fr t beging, Four general Dispensans of Divine Providence and grace h succeedd each other, in regular order. Each of t first three occupied a particular period of time, and w marked by particular

and striking events, and by progressive displays of Divine Provid^ce light, & powr.

2. Each of these events gradually increas^d, until it came to its height; it then declined & came to an end, and then w succeed^d by an^r, until t fourth in success^n commenced. This w never terminate; but w gather into itself, all t lt, life, & powr of t preceding ones, and w for ever increase. The second Dispensa^n had a remarkable increase over the first. So had t third over t second. The fourth, however, w h a far more remarkable increase over t third, as well as t second, and first.

3. These four Dispensations w evidently meant by t Prophet Ezekiel's vision of t waters tt issu^d fr under t threshold of t house of t Ld (ch. xlvii.) These waters increas^d fr one measure to ano^r, till t fourth measure, when they became an impassable river, tt went forth into t gt sea, and heal^d t waters. This sea was a representation of t gst depth of human nature.

4. "And when t man tt had t line in his hand, went forth eastward, he meas^d a thous^d cubits, & he bro^t me thro t waters; the waters w to t ancles. Again he meas^d a thous^d, and brought me thro t waters; t waters w to t knees. Again he meas a thous, and bro^t me thro; t waters w to t loins. Afterward, he meas^d a thous^d; and it was a river tt I cd not pass over; f t waters w risen,

waters to swim in; a river that could not be pass^d over."

5. These measures represent t ord of time f ea Dispens^n. And altho t number of yrs, as we reckon time, m not b equal, as respects t duration of each Dispensation; yet t events, as they have taken pl in t gt scale of t wld, w so balanced in these divisions as to b comparatively proportion^d in t ord of t universal wk, & in its final effects & consummation; altho, in th^r apparent operation, as different f each other as r t four seasons of the year.

6. The Angel advanc^d tow^ds t east, signifies tt ea dispens^n advanc^d further towds t lt of t Sun of Righ^s. The increas^d rise of these waters show^d t progres^ve increase of spt^l & Divine lt & life in ea dispens^n, & how gtly ea succeed^d one excell^d tt wh preced^d it.

7. The first measure, wh pointed out t first gen^l Dispensation of t providence & grace of God, commenc^d with the institution of man in t garden of Eden, in t proper order of nature, and under tt Divine law wh w given f his guidance in tt state; wh m properly b term^d <u>t order & law of nature</u>; wh w design^d, not as his abiding condition, but f t direction of his nature, & as an introduction to a superior, or spiritual order. And, in obe-

dience to tt law he was to become an heir to the spiritl order, whenever it shod be revealed.

8. This Dispensan clos'd with t termination of t Egyptian bondage of t Israelites. In th measure, t waters w to t ancles; indicating t small spitl depths of t law of nature, wh afforded a deg of lt & life barely sufficient to direct & sustain t feet of man, while as yet he wlkd upon t earth: i.e. he w but an earthly or natural man, living wholly in a st of nature; & performing no heavenly or spiritual work.

9. Nor w he able to rise to any higher st, witht a further manifestan of light & power; for, as it is imposle f a man to swim in water tt is only ancle deep; so he ct rise above an earthly nature where there is not a sufficiency of Divine life, or spitl water, to bear him up. Yet, whilst he kept in tt measure throf wh, tho small, w as waters to t ancles, he w justifid bef God, accdg to t lt of tt day. This he cd have done by directing his steps in obedce to tt law wh w given f his regulan & protection; and this was all tt was then required of him.

10. The call of God to Abrm was under th Dispensation. His posterity in t line of t promise w to represent that <u>seed</u> wh, after t fall of man, <u>shd bruise t serpts head.</u> This prediction w t ground & hope of prophecy, in all ages, until t genuine seed appr. The posterity of Abraham, thro Isaac t promisd son, w selectd & chosen, as a peculiar

pple, to maintn & suppt t belief & worship of t living &
true God, & to b his true witness, to bear testimony of his
work to the rest of mankind.

11. To th chosen generan w given t only institution that,
under tt Dispensn, was a permanent & mortifyg cross agst t carnal
nature of man. This w containd in t law of circumn. This law
w estabd as t seal of God's covt w t seed of Abrm; and was
typical of tt distinguishg cross, wh, in a future Dispensn,
wd b requid of tt promisd seed in whom all t families of t
earth w to b blessd. By th seal, th chosen genern was
distinguishd as t peculiar pple of God, above all other na-
tions. And th seal so clearly prefig t seal of tt ever-
lastg covt wh Divine Wisd w prepard f t spirl and
heavenly seed, tt it seems next to impossible to apply
it, with any appearce of consistency, to any thing else;
as nothing more appropriate cd have been chosen.

12. The second measure of t waters represent t secd
Dispensn of Div lt & operan; wh w as waters to t knees;
displayg a further deg of light & life to man, to direct &
sustain his steps while yet in t ord & practice of t
law of nature. This Dispensn commencd with t deliverce of
t Israelites fr t bondage of Egypt, & closed with the
mission of John t Baptist.

13. The Law of Moses w given under th Dispensn.

This enjoind a greater cross, & severer mortifican to the carnal nature of man; and more importt duties w. requid of him f his justifican. Yet these duties w but t figurative representans of t spttl wk of God, to be displayd thro Xt, in succeede Dispensns. For, altho th Dispensn w as waters to t knees, yet man still walkd upon t earth, resting wholly on his natl & earthly state.

14. Nor w m reqd under th Dispensn to take up any further cross agst. t propensities of his nature than what t law enjoind upon him. This Law w a transcript of t primary law of nature, with t addition of many ceremonies & sacrifices; wh pointd out t fallen state of man. For "by t Law w t knowly of sin;" and that was sufficient to regulate t conduct of man during its continuance, in the order of nature.

15. Hence, altho they w still in a natl state, & cd not come into t spttl wk of God; yet they cd find justifican, accdg to t lt of th day, by keepg t Law; & in th obedce they w kept undr t Divine protection; wh was like bending th knees in t holy waters, while they still walkd upon t earth. Thus th steps w directed in such a manner as to b figurave of a future & more spttl work.

16. But, as it is much easier, where t waters r not deeper than t knees, to wade than swim, but few will attempt to swim in such waters, unless urged by necessty;

so few w attempt to rise above an earthly nature in a sptl. wk, where they see no necessity for it. Thus it w in tt day: only a few attempted to live a sptl life; yet even those few could not fully attain to it.

17. Thefr salvn fr an earthly, falln nature w not then attaind; but mank w still under t attractions of tt nature, & lived & wlkd in it. Nor cd they b reqd to come into a wk tt w not revld. For, "by t figures of t Law, t Holy Sptt signifid, tt t way into t holiest of all w not made manifest; for t Law w but "t shadow of good things to come,—not t substance." Hence they lookd f t substance in a future Dispensn, when Xt shd appear, and t promisd seed be made manifest.

18. The third genl Dispensn of Div grace & provce commcd with t first appcy of Xt, & extend to t second appe of t same Divine manifestn. This w t third genl measure of t grace & providce of God to man; wh w as waters to t loins. This w t first sptl Dispensn; and, altho it did not prevt t carl pple of God fr wlkg upon t earth, even in t midst of t waters, where they h not rec tt measure of faith wh wd h enabled them to see & feel t need of so doing; in other wds, to choose a sptl life f t sake of its superior blessn; yet t waters of sptl lt & life h now risen to t very centre of man's carnial pleasures & affecn. Here it found t very root of a falln

nature, & t seat of t serpent's influence in man; fr whence proceeds his lust of concupiscence.

19. The rising of t waters to t loins, show^n tt t spt^l wk of God h^d risen to such a height as to point out t dividing line between t flesh & t spt;– between t wks of nature & the wks of grace, in t superior & spt^l order. Here w^s plainly indicated t denial of t flesh, its oppos^n to t spt, t necessity & importance of a daily + agst it; and, to those who h^d spiritual discernm^t enough to see it, t final destruction of tt inferior, falln nature, with all t founda^ns of its supp^t, in a future outpouring of t waters, when t floods wd "overflow t hiding pl, and t hail shd sweep away t refuge of lies,"– when man cd no longer cleave to t earth, and, at t same time, swim in the waters of life.

20. This w^s clearly display^d in t miraculous conception, in t birth, & spt^l life, of Jesus of Nazareth, t first agent in tt Dispens^n, who w^s not begotten by t will of t flesh, in t order of nat^l gener^n, but by t will of God–"t Highest," through t same Divine power & wisd tt man w^s created in t beginning.

21. Here w^s t founda^n & commencem^t of t new & heavenly crea^n of God. Here w^s t first true Patt^n of tt spt^l wk & ord of wh all former displays of t wk of God w^r but types & shadows.

22. As a man, in waters wh r to t loins, c swim clear of t earth, or c still walk upon t earth; so it w^s in tt Dispens^n.

A chosen band prefer t super way, & swam above t earth; while a numerous class, with inferr views, contentd thms lves with walkg on t earth in t midst of t waters.—

23. The Lord Jesus, t gt Captn & Pattn of our salvn, having set t example of living a holy, pure, & virgin life; by denying himslf, & rejecting all t principles & elemts of t old, fallen & depravd crean, w thus not of t wld; but w t first who rose heaven-wd, & swam above it; & said to his disciples: "Except a man deny himslf, & take up his cross, & follow me, he cnt b my disciple;" and "If any man w come aftr me, let him deny himslf, & follw me."

24. In obedce to th precept, & in conformity to t Pattern, a blesd & happy number denied themslvs, & took up a full cross agst all t propensities of a fallen nature;—"t lust of t flesh, t lust of t eye, & t pride of life;" rejecting & rising above th foundation & those wks wh hd a tendency to attract & unite them to t earthly kdom of th wld. These, agreeable to t figure, swam in t waters of life, clear of t earth.

25. Thus they rose into t Divine elemts of t heavenly ord in t spth crean; while a far larger number, who w called to be of t spth house of Isrl, still walkd upon t earth wading in t waters to t loins: in other wds; they still livd in t wks, & accdg to t ord of nature, while they w surroundd with t spt of grace, wh is as t waters of life to t soul. These having thro' faith, recd Christ as th hope of redemption, & turnd their

faces heavenwards, in t expecta^n of a future resurrec^n into a more spt'l & glorious ord, came into t waters of life. But, not hav^g tt measure of faith by wh to give up all earthly ties and attractions, they cd not swim clear of t earth in these holy waters, but were still bound to it.

26. Such, in obedience to th^r faith, w bles^d, acc^g to tt measure of lt & grace they h^d rec^d; but cd not enjoy tt spt'l life & purity wh attended those who wholly renounced t wks of a carnal nature. They w thfr under t necessity of waiting t further manifesta^n of Christ, (wh w prefig^d by t last rise of t waters) f th^r final trial & redemption.

27. Those, thfr, who h^d already broken from the attractions to t elem^ts of a carnal nature, & rejected them, had only to rise higher in t spt'l elem^ts, when t waters of spt'l life rose to th^r boundless extent. But those who h^d not broken fr these attractions, cd never swim in t waters of Divine life, nor rise into t heavenly elem^ts, until tt separa^n w accomplish^d, by t final dissolution of all th^r earthly attractions.

28. The fourth Dispensation, wh is t gr^st & last display of God's pow^r & grace to a lost wld, w prefig^d by t fourth measure of t waters of life, wh w represent^d as hav^g risen to an impassable river: "waters to swim in, — a river tt I cd not pass over."

29. This point^s to t. second app^n of Xt, wherein the Divine l^t & pow^r of t everlast^g Gospel, thro wh flow t waters of Divine life, wh enables souls to rise above t principles and all t corruptions of an earthly nature, ^(w^r fully & clearly manifested.) Here (in a sp^tl sense) souls must swim wholly clear of t earth; by taking up a full & final cross ag^st all t base propensities & elem^ts of an earthly nature; or be finally lost. For after having once rec^d t faith of the Gospel, they c no longer live in those elements wh bind souls to t k^dom of th w^ld, and find any justification, or portion in t l^t & grace of God.

30. This impassable rise of t holy waters w disting^sh t boundaries, and show t dividing line between those who r going heavenward, & those who r still bound to t k^dom of d^kns, and chain^d to t elem^ts of a fallen w^ld. Then w be clearly verified t^t all-import^t declar^n of our Lord: "Whosever he be t^t forsaketh not all that he hath, cannot be my disciple."

31. This g^t & last display of God's goodness & righteousness to mankind, w decide t fate of all souls. For none can obtain salvation, with^t coming into these waters of life, wh r now risen so t^t none can wade in them; and none c swim in them with^t divest^g themselves of evry thing t^t has a tendency to attract & sink their souls to t earth, or join them to the elem^ts of a fallen

earthly nature. As a man, in attempting to swim thro a deep & wide river, must throw off all that inclines to sink to t bottom; or be borne down with it, & b drowned in t deep; so it is with souls who wd come into t impassable river of life, & b borne up in th elemt: they must strip themslvs of all sin, & of all carnal & worldly attractions, or perish under t waters.

32. And as it is impossible f a man to pass a deep and large river, by walking thro it upon t earth at t bottom; so no soul, in this day c ever partake of t benefits of t waters of life, and b borne up by t river of life into t heavenly elmts of eternl life, & inherit t glorious crown f immortality while living in t indulgence of a carnal & earthly nature.

33. This w prefigd by t destruction of t wld of t ungodly by t waters of t flood, upon wh t ark containg Noah & his family w borne & carried. "The like figure whereunto Baptism doth now save us." (saith Peter). That is, by rising into & being carried in t Ark which God has prepd in Christ, upon these waters of life, wh, like a flood, w finally destroy t wld of t ungodly.

34. And souls who take shelter in th Gospel Ark, w as certainly b savd fr spiritual destrucn, as w those who took shelter in t figurative ark savd fr templ destrun. For, as it w in t days of Noah, even so sh it be in

the days of t coming of t Son of man." These w be "they who sh b acct^d worthy to ob^{tn} th wld, & t resurrec^{n}; f they w b raised by t waters of life above all t principles of an earthly nature: and those waters w become the very elem^{ts} of th^{r} life. These r "t fishes tt sh b in abundance" (in th river), for they shall live.

35. To b plain: Those who, by an honest & penitent confession of every sin, will divest themselves of conscious guilt, and w crucify, by a daily cross, every worldly lust & evil propensity, and "every weight" of a carnal & earthly nature, and so come fairly into th river, w b wash^d & cleans^d fr all sin & impurity; w b rais^d above t elem^{ts} of an inferior, earthly nature; and sh rec^e t sup^r elements of the Divine and everlasting life.

36. It is thus tt these waters, wh in reality, r t life & graces of t Gospel of Xt, when t Dispensations of his First & Second App^{r} r joined in one, w finally prove a "savor of life unto life, or of death unto death," to all the chil^{n} of men. For, if any come into this river, & then cleave to t earth, they must be borne down, and thus b drown^d & perish. And if they refuse to come into this river of life, they can never h eternal life.

37. For there w no promise or prediction in the vision, that any thing sh^d b healed & live where t waters of th river did not come; but "every thing sh live where the river cometh." And t waters of t sea, & t fish therein, (wh alludes to t souls of men, in t gt deep of human nature) w to b healed by t flowing of th river into it.

38. "But t miry places & t marshes therof, sh not be healed: they r given to salt." These marshes & miry places allude to souls wh h rec^d heavenly l^t & grace, wh r as waters of life; but who do not keep those waters in operation, by improv^g them. Hence they become stagnant, & apparently dead. Their virtues pass off to th^r own element, and nothing remains but t sediment, or waters of nature, wh r in a corrupted state. And as such waters breed corrupt & filthy animals, and produce nothing valuable; so is it in a sp^tl sense: and those waters th^t remain in th state, c never b healed. "They are given to salt."

39. This seems to h been expressly referred to by our Saviour when he said, "Salt is good; but when it hath lost its savor, wherewith shall it b season^d? It is neith^r fit f t land, nor t dunghill; but it sh b cast out, & trodden under foot of man." That is: such sh fall ~~below~~ below th^t ord even in t natural elem^ts of man, that c produce something profitable; & therfr such w b rejected, as t marshes & miry places r rejected as being no use to man in t temporal elements.

40. In t Revl^n of John, (iv.) we find these four Dispensations represented, in a vision, under t similitude of four living creatures (improperly called, beasts")

"full of eyes bef. & behind, in t midst of t throne, and round about t throne." These eyes typified t clear manifesta^n^ of t lt. & wk of God, as display^d^ to man in ea of t four Dispens^n^.

41. But t true import & meaning of these things c^d^ not b fully reveld to man, until t fulness of time sh^d^ come, when t wk sh^d^ b accomplish^d^ in t gt & last display of God's grace to a lost wld; when t lt, powr, & virtue of all sh^d^ be displayed by t preach^g^ of t everlst^g^ Gospel, in t fourth & last Dispens^n^, wh is represent^d^ by a "flying eagle".

42. This is t manifesta^n^ of t sec^d^ app^g^ of Xt, when t sound of t Gospel trumpt sh awaken all souls; as (in another vision) w represented by "an angel flying in t midst of heaven, hav^g^ t everlstg Gospel to preach unto them tt dwell on t earth, to every nation, kindred, tongue, and people." (Rev. xiv.) "Then" (agreeably with t testimony of our Lord J. C.) "shall t end come; & this Gospel of t kdom sh b preach^d^ in all t wld, for a witness unto all nations; and then shall the end come." (Matt. xxiv. 14.)

43. The various displays & manifest^ns^ of th gt Dispensation r called "t days of t seventh angel," in wh "t mystery of God w b finished;" when "there shall b time no longer." Hence t final state of all souls

will be settled by the righteous judgment of God thro Xt, in this "great day of God Almighty."

44. The four living creatures being in t midst of t throne, & round about t throne," giv "glory, & honor, & thanks, to Him tt sat upon t throne, & being foll by t "four & twenty elders," giving praises & acknowledgments to God w design to show, tt t manifestan of t wk of God proceeded thro them to t Elders, who next to t living creatures, came nearest to the throne, before all other crea beings; and all redeemed beings foll t example of t elders, who cast thr crowns bef t throne, and gave glory, & honor, & bles, unto Him tt sat upon t throne, & unto the Lamb

45. This clearly represent t four Dispensns thro wh proceed t lt & life of t whole wk of God in heaven & earth; wh w b brot to final perfecn by t preach & opern of t everlstg Gospel in the fourth & last Dispensn, in wh tt everlasting Kingdom sh b set up, wh sh never b destroyed.

46. The four living creatures, or neither Spts, w figuratively design to show tt t life of God w in them; and tt through them tt life w to be transmitted to man. These living creatures were ea disting by an appce tt show (in a fig) t ord & appropriate wk of ea particular Dispensn wh t correspond form of ea living creature w designed to repres. As to thr peculiar appce, in their respective orders, it is worthy of remark, that

47. The first w like a lion. Hence t first Dispensaⁿ of God's grace & providence displayᵈ on earth w, in effect, the display of man in a state of nature. Under th Dispensⁿ, man w first ushered into the wld. It exhibitᵈ him as t most exalted & superⁿ being in th lower wld, & as t lord of all other creatures. He w then able to subdue & reign over all other animals.

48. Endowᵈ with a capacity f a supʳ ord, & possesᵈ an intelligent, spt in t likeness of his Creator, he w thrby not only constituᵈ lord of th lower creaⁿ, but, by t various operaⁿˢ and displays of his natl powers & faculties, he w made capable of rising to a much higher conditⁿ even in his natural state. It also evidently appears, by t various manifestⁿˢ of God, th man is t only being in all t natˡ & animal creaⁿ th possesᵈ a sptl existence, or essence capable of rising above, & reigning over, all t powrs & elements of t natˡ wld: an essence wh is endowᵈ with t capacity of ascendᵍ above t ord of nature, into a superior & eternal order.

49. In th first Dispensⁿ, little else of t wk of God was displayᵈ, than t exhibition of man as t superior agent and object of all t operaⁿˢ in t natˡ wld. Thus man stood as t lion of th lower wld, capable of ruling, and even of destroyᵍ all other living creatures. And, altho he lost his rectitude, his superiority over all other creatures w still mani

fest. But, having lost his noble qualities, he became t ravening lion, and (as it were) devour^d t whole earth. And, on acc^t of his having "filled t earth with violence," t flood w produced, wh destroy^d not only all his race, but also all other creatures, except those who were sav^d in t ark with him who alone represented man in his proper ord, in both t nat^l & spl^l creation.

50. In all thi, man w pre-eminently distinguish^d as t lion. The ancients represent^d t lion as t most noble & powerful of all beasts, & therf^r t first in dignity as well as powr, able to rend, subdue, & devour all others; and therf^r it w t most proper representative of man, who, being t first in powr & dignity of all earthly creatures, and hav^g an intellig^t spl^t, is capable of receiv^g powr to overcome nature itself, & to rise to t dignity of a son of God.

51. The true dignity & powr of man w first perfected by and in Jesus C, who is therf^r called t "Lion of t tribe of Jud." In him t true spl^l life & wk of God first began to raise man to his true dignity as t Son of God. In him, also was manifest^d sufficient powr, to tear, rend, & overthrow t kdom of Satan, t gt beast, & all his progeny. Thus "t Lion of t tribe of Judah" w t proper heir of real man, & is therf^r called t Son of man.

52. Thro t line of Jud^h, he rec^d t super^r, t most noble & intelligent powers and faculties of man's nature, — t physical, moral,

& intellec^l organiz^n of man. In him it w first made kn^n, tt t intellig^t nature & spt wh man posses^s, is capable of rising into t elem^ts of Divine pow^r & wisd. Thus he became t Lion tt w to prev^l over all created beings; so tt he was able to unseal t book wh contain^d all t mysteries of God. (See Rev. v. 5.) Yet t Dispens^ns in wh he appear^d, to lay the found^n of salv^n, — to raise man fr a beastly & nat^l state, to a higher & heavenly ord, c^d not b so properly represented by t figure of a Lion, as by tt of a living creature, with the "face of a man."

53. The second living creature w like a calf. This w t sec^d Dispens^n, wh w represent^d by th fig, because the life & ord thr^of stood mostly in t sacrifice of animals, particularly t calf, or ox, wh, in its kind, is the most serviceable, f t use of man, of any kind of beasts, and thr^f it w t most suitable fig by wh to represent t proper ord of human nature. And, as "t Law w a shadow of good things to come, but not t substance;" so th figure shows, in a peculiar manner, what man is in his nat^l state, namely:

54. First, an animal tt must b sacrif^d, and perish from t ord & life of t wld. Second, a creature design^d to b useful to t soul, or intellig^t spt, in its terrestrial state: as an ox to man, wh in t spt^l wk of God, in the

new creaⁿ, must finally be slain, lose its life, & be sacrificed to God, by t fire of t Holy Spt. Thro t flames of th sacrifice, t soul w b purified fr all t dross and corrupt elemᵗˢ of an earthly nature; & thus w b sanctified to God, raisᵈ into t Divine elemᵗˢ of Christ, and ascend to the superior & heavenly order.

55. Thus t figurative representaⁿˢ under t Dispensⁿ of t Law, expressly pointed out t exalted destiny of man under t Gospel; & prepᵈ him to look forwᵈ to a higher than any he cd possibly attain to in his natˡ state, and wh w to be made manifest in a future Dispensⁿ of Divine Wisdom. (See Heb. x. 1.)

56. The third Dispensⁿ w representᵈ by a living creatᵉ tt had t face of a man. In th w displayᵈ t life & order of tt Dispensⁿ; or rather it prefigᵈ to John what t nature & substance of tt Dispensⁿ wd be.

57. Jesus Xt, t mighty Lion tt prevailᵈ over all other creatures, w revealᵈ in tt day. But, altho he w t proper heir of true man, who w ushered in at t commencement of that Dispensⁿ; yet t perfecⁿ of tt wk wh w designed to raise man fr under t power of an earthly nature, and make him what he ought to be, — an intelligᵗ being, rising into t heavenly elemts, accdg to t capacity of his nature, was not, in tt day, made manifest in its ful-

ness; but only showed the face of a man. This implied
tt t heavenly mind w taking t lead, and becom^g t sup^e
and governing principle in man, & look^g heavenward
towards t full manifesta^n of man as t Son of God.

58. Thus man app^d, setting his face tow^ds tt wh wh
w design^d completely above t earthly animal nature.
Here he began to look f t fulfilm^t of tt Divine Operation
thro wh he w to b born of t Spt, & become a complete
sptl man, made like unto t Ld fr heaven, the quickening Spt.

59. The Ld Jesus, by t wk of this Dispens^n, w manifes^d
as t first whose face w really set heavenw^d — looking
above an earthly nature. He it w who first discov^d;
& pointed out, t heavenly road wh leads to a higher & more
exalted state, even to a sptl life & order. All bef
him h^d continued to live in t earthly kdom, indulging t
animal nature. For, notwithstand^g t lt they h^d rece^d
previous to th Dispens^n, they w but nat^l men, & all th^r
wks w in t elem^ts of tt nature. Nor did t wk of tt day
produce or exhibit any face wh w able to discern the
way, or to lead, out of it. And, altho man might be justif^d
by his obedience to t lt of t day in wh he lived; yet tt lt
w given f t regula^n of man in t ord of nature only. It w
also figurative of a superior ord wh w to appear in a
future and more glorious work.

60. But t wk of previous Dispensns did not produce any one who w able to lead mankind out of a fallen natre. Hence t assertion of our Saviour: "No man hath ascended up to heaven, but t Son of man who came down fr heavn." None before him had ever seen t heavenly wd; & thrfr none bef him cd ever ascend there; and of course all remained in a state of nature, till he came, to show t way out of tt state

61. ~~Christ was~~ of t Divine Seed, wh came down from heaven; and thro t operation of this Seed, Jesus became the first born of many brethren. And all mankind must be born of t same Seed into t heavenly elemts; & thro those elemts, rise into t kdom of God, or never find eterl life.

62. But th new birth cd not take place, until the spitl wk of God, of wh t foundn w laid in t first appe of Xt, shd be brot to perfection, by t Dispensn of t second coming of t same heavenly Seed, or elemts of Divine life, in a corresponding connexion with t first.

63. It wd h been inconsistt & improper, to h representd t Dispensn of Xt's first appe as a complete man, risen in holiness bef t throne. For, altho he (Jesus) w t real leading character of t Church wh w gathd in tt day, and had his face set heavnwd, looking entirely above th earthly nature, yet t body of t people w still in tt nature: thrfr only t face of man w representd as lookd upwd; f the face of t true spitl man must be set heavenward.

64. "The first man w of t earth earthy; t second man w t Ld fr heaven, a quickening Spt." And, "as is the earthy, such also are they tt are earthy." All were earthy t seed of t earthly man, until Xt, t spttl man appd. Then it w tt those who recd his seed, in due time, became like him. And, "as is t heavenly, such also are they who are heavenly." Here, then, w t first manifestan of t new and spiritual creation.

65. The fourth Dispensn w represented by a living creature, "like a flying eagle." This is t last & final Dispensn. As t eagle flies above all other birds in t natl heavens; so t spt & life of th Dispensn w rise & soar above all t principles, powrs, & sensans of th wld. And as, in th wld, all wingd animals r capable of risg fr earthly attracns, & ascendg heavenwd; so nothing but t spttl essence of such principles & sensations c ever enter into heaven.

66. Altho there r many such principles & sensans in the wld, wh (in consequence of recg tt spttl powr tt furnishes spttl wings) m rise & fly heavenwds f a time; yet none c enter heaven itself, until they rec t life & powr of th evrlstg Gospl wh alone c furnish t soul with those heavenly wings wh r capable of rising to heaven.

67. Thrfr, as t eagle is capable of soarg above all oth birds, even out of t sight of all earthly eyes, & c conquer

and deliver t prey fr all other birds; so is it t most complete representan of t life & powr of t Gospel of t Divine Spt of Xt, in t fulness of its manifestan

68. This ushers in t fourth and last Dispensn, in wh Xt w accomplish his final wk, & gathr out of t wld all tht r willg to b raisd entirely beyond t attractions of earthly things, & gathd to his heavenly body of saints into his glorious ~~and~~ everlasting Kingdom.

69. The life of th last & most perfect Dispensn w fly to t ends of t earth, & thro all t bounds of t naturl heavens; &, like t keen eyed eagle, w discern its prey fr afar; yea, "fr one end of t heavens to t other," as predicted by our Saviour; and swift as lightning w dart upon its prey, and no bird (spt) can hinder.

70. The powr of th Gospel w rise above all sptl imaginations & systems of men; & with a flight more rapid & powerful than all others, w seize & hold its prey; and none w b able to deliver fr its powr. The same wk is alluded to (in Rev. xiv.) by t "angel flying in t midst of heaven, havg the evrlstg Gospel to preach to them tht r on t earth."

71. This heavenly eagle, thro t life & powr of t Gospel, wh it receives with its sight and strength, and wings & talons, w, in its progress, discern & pounce upon evry rational intelligent being; for only such h sensans capable of rising to heaven. But th same eagle will tear, rend, & consign

to corruption & destruc^n, evry thing wh belongs to t fallen animal nature, & w take only tt tt is meet f t heavenly body, & blend it with its own body, which is t body of Xt in his saints.

72. And, as t Golden Eagle (t only real eagle) w not feed upon a putrid carcass; so th pure Gospel eagle w not feed upon, or take any thing of t corrupt body of antichrist, to blend with its own pure body. But it w tear & rend t bodies of antichrist, & w destroy evry thing tt resists its powr, and w deliver captive souls — its real prey — from t vultures & ^all other unclean birds of prey — t antichristian, Mahometan, & pagan systems of th wld; and will gathr to itself all t principles, powrs, & spitl capacities, and sensa^ns of human nature tt r fit f t heavenly kdom. And, like t eagle, it w raise them out of t sight of evy natl eye, into t eterl ord of t heavenly elemts. Thus it w fly into heaven itself, & w carry with it all souls who are willg to rec^e its heavenly life & powr. These r also represent^d by eagles, for, concerning th day it is said: "Wheresoever t body is, thither w t eagles be gathered together."

73. Thus, in t progressive wk of th day, t fate of all souls w b decid^d. For it is t real day of judgmt; a day in wh all souls w b justly judged, & thr final state decid^d. And th gt wk must & w be effect^d by t Divine

providence, power, & grace, in & through t operaᵗⁿ of t Spts of t Eternal Father & Mother and Son & Daughter.

74. It is t day in wh. (everlasting) God w judge t wld in righteousness, by t Spt of his Son and Daughter. For, in t progress of th wk, t wᵈ of t Son of God w b fully brᵗ to lt, & clearly manifest, to all intellᵗ beings, in all its principles & powr. Thus w they be caught by t Gospel eagle, and must b taken from t wld, or perish in it. And all souls w b left withᵗ excuse. Then w be fulfilᵈ t predictions of Jesus Xt: "He tt rejecteth me, and receiveth not my wds, hath one tt judgeth him: the wd tt I h. spoken, t same sh judge him at t last day." (John, xii. 48.) And heavenly souls sh "fly as doves to thr windows;" (Is: lx. 8;) or like eagles to t body; and thus centre to t everlstg kdom of God.

75. By t term "living creatures," we r not to undestᵈ any particular created beings in reality; for it is expressly said, tt "they w in t midst of t throne, and round abt t throne. This representaᵗⁿ cᵗ apply to any creaᵈ beings, yet it is a very proper figure by wh to show fr whence tt spt of life & powr proceeds; and, at t same time to show t nature & ord thro wh t wk of God has been made manifest, in all Dispensaᵗⁿˢ; tt it proceeds fr t throne of God; being dispensᵈ to some chosen person, as t first

agent; and afterw^ds becom^g an element^l principle, spirit in & upon all who are will^g to rec^e it.

76. A Lamb also w^s seen in t midst of t throne, & of t four living creatures, and in t midst of t elders. They, and all t souls who w^r with them bef t throne, acknl^d him, & ascribed pow^r, & honor, & glory to him, in whose hand w^s t seal^d book, wh contain^d a full knowl^g of t wk of God to t end; and wh t Lamb alone c^d unseal and open.

77. This simply allud^d to Jesus Xt as t first Agent; but its fulness w^s to be made manifest in tt heavenly Anointing, tt Divine Sp^t, or elem^t of eternal life, wh is very Christ. This is, & ever must be, bro^t forth & rev^ld by & thro t manifest^n of t meek & harmless Sp^t of t Lamb of God, wh operates in all t members of his body, exhibit^g its Divine light & life, by wh all t mysteries of God, & t nature of true godliness, are gradually rev^ld. This Sp^t will finally unite all t wk of God, in all its dispensa^ns, into one harmon^s whole.

78. As a further illustr^n of th subj^t, we m^y observe, tt the same dispens^ns w^r figuratively rev^ld to t Pro^t Ezek (1. & x.) He has called them "cherubims" & "living creatures". He saw t glory of t L^d G^d of Isr^l stand^g over them; & described them much more minutely than John h^s done. Ezekiel's description diff^d fr tt of John, by show^g more clearly the dif

ferent degrees and orders of t same work, with similar life and powers.

79. St John saw them with six wings, like t seraphims seen by t Prot Isaiah, wh evidently allud to t same figurative ~~represen~~ presentan: f t aspiran of "Holy! holy! holy!" ascribed to God w t same in both visions. St John does not state t use of thr six wings; but Isaiah says: "With twain they cov thr faces, with twain they cov thr feet, & with twain they did fly." This shows t true ord of t wk of God in ea Dispensn, when brot to perfection.

80. The ord & correspondg relation of male & female is here prefigd.—First in t head, as t leadg Spt of influence. (See 1 Cor. xi. 11) This ord shows t instrumental or human covering of t ~~Spt~~, thro wh t true nature of t wk is revld & made manifest, just as t body is t covers of t soul, & t medium thro wh it operates. Second: in t feet, wh shows t ord of t proper regulan & right use of temporal things. And, third; in t whole body, being male & female "joined togr in one Spt in t Lord;" being properly regulated by t ord of t head & feet; having t face set towd heavenly things; and being united & directd by t Divine Spt wh ascribes "holiness to God."

81. The union of t whole, being centred in th Divine Spt & elemt, furnishes spttl wings & powr to fly in t heavenly

elem^ts, & raise t whole body into t eternal ord of t heavens. (See Eph. i. 22 & 23; 1 Cor. xii. 12.)

82. Doubtless, t six wings seen by John w also desig^d to repres^t what is above stated. But t proph^t Ezek. saw but four wings on ea living creature. He also saw four faces on each. These faces w of t same descrip^n as those four wh w seen by John. This w design^d to show t ultimate & perf^t union of t four Dispens^ns, when bro^t to their fulness by t final & finish^g Dispens^n; & also to show th they all h^d th^r faces set tow^d t final accomplish^t and perf^t fulness of t wk of God, in t completion of th everlst^g "Kingdom th sh never be destroyed."

83. Ezek saw t living creatures come forth fr "a cloud, fr t midst of brightness & fire." Such w b t manifest^n of t gt & final Dispens^n wh is to bring forth, in perfection, t life, powr, & ord of all those Dispens^ns, wh w include t whole wk of God in t salva^n & redemp^n of man.

84. "They four h^d t likeness of a man." Th shows th t wk here represent^d in a figure, w to b in & to man. "They h^d t hands of a man under th^r wings." This w to show th t wk of man must b wro^t under t wings of heavenly life & powr, in ord to rise heavenw^d. "And th^r feet w straight feet." Th prefig^d t straightness of t way of God, wherein souls must walk. Their straight feet went straight

forward: "they turned not when they went." They went every one straight forw^d: whither t spt w to go, they went: they turned not when they went." This shows tt nothing wh is not led by t Spt of God, c b accept^d in his wk; & that no one c b bro^t into t true ord of God's wk, or find t habitation of God's throne, witht walk^g in tt str^t & narrow path tt w opened by Jesus Christ, & must not turn out of it.

85. The Prop^t saw a firmament, above t heads of the living creatures, stretched out over them, "like t terrible crystal;" and t appearance of a throne, upon wh w t God of Isr^l. This shows tt t whole manifest^n of God & his throne & his wk, is upon, in, & thro these dispens^ns. The glorious firm^t above thr heads shows fr whence t life & power proceeds, and also t connexion of t wk of God on earth & in heaven. By t color of t firm^t, where w t throne, being "like t terrible crystal," denotes t terribleness of t final wk of God to t carnal mind.

86. "And t soles of thr feet w like t sole of a calf's foot." This represents t manifest^n of all these dispens^ns in man, while his feet walk (tread) upon human nature. — Thus t living creatures walk upon tt wh properly represents human nature: f t soles of thr feet, in thr resp^t, show t same as t ox or calf, as bef. explained. But,

doubtless, the kdom of God, thro endless ages, will be advanced & maintd by t same operators.

87. "As f t likeness of t living creatures, th appce w like burng coals of fire, & like t appce of lamps: it went up & down among t living creatures; and t fire w bright; & out of t fire went forth lightning." This repres ts t glory & brightness, and t burng & purifyg nature of t wk of God, when "t Ld sh b revld in flames of fire," to destroy t man of sin, & consume t wks & powers of antichrist; and when, by the operans of his Spt, all t Dispenns sh thus meet in one.

88. The circulan of th fire & brightness, "like burning coals of fire, & like lamps going up & down among t living creatures," shows also t clearness with wh t Divine lt & the purifyg wk of life w operate, while it circulates thro all souls th come fully into t final wk of God. The brightness proceeding fr t fire, denotes t lt of God th proceeds fr those Dispenns to all beings. The lightnings th proceed out of t fire, show t power & swiftness of t manifestans of Divine lt & t callings of God to t childn of men. By t living creatures running & returng, as t appce of a flash of lightning, we r to understand t swiftness of t operations of t Spt of God.

89. In prophetic figures, brass, being of a mixed natr, represents natl & mixed adulterans of human nature, part earthly & part sptl. As t living creatures sparkled

like burnishd brass, it shows tt t fulness of these Dispensns w b manifestd in human nature, wh w thereby b purified & made glorious; and w. sparkle & show forth t glory of (bright and) t wk of God, and t ord & beauty of t body or Kdm of God.

90. Their wings being joined together shows tt t wk of God ct b perfectd, nor t complete powr & life of t heavenly ord estabd, until t lt, life, & powr of all those Dispensans become fully united in one.

91. The voice fr t firmat over thr heads denotes t reveln of God fr heaven to t perft Church. The wheels so high & full of eyes tt followd t living creatures whithersoever they went; tt stood when these stood, & w lifted up fr t earth when these w lifted up, are t body of faithful souls tt have folld t lt of God in each Dispensn, & who w b united in one in t perft wk. This is clearly shown by t spt of t living creatures being in them. Thusfr they stand on the earth; ie are in an earthly wk; or r lifted up fr t earth to do a heavenly wk, accdg to t operans of t living creatures, or t movements of Divine lt in t Dispensns.

92. The eyes in t living creatures, & in t wheels, denote thr sptl capacity, & clearness of sight, to follow t wk of God. These eyes w b given to every intellt being, in t day of thr visitation; & thus w t whole wk of God b brot to per-

fection, & all souls w h a fair choice; and, by t full opera^n of these liv^g creatures, all w b gath^d under t perfect dominion of God; or be rejected, & perish, like t rebellious Jews, to whom this vision of the Prophet was sent.

93. The city of Jerusalem, wh, by t fulfilmt of t judgments denoun^c^d in th vision, w destroy^d, represent^d in its then state, t false relig^s estab^ts of t wld, wh w all b destroy^d; providentially & spiritually, by t opera^ns of th gt & final wk of God, in th Dispens^n, wh w unite t life & powr of all; as represent^d in t revela^ns of John.

94. The four & twenty eld^rs, with crowns upon th^r heads, who sat upon t seats between t liv^g creatures, & all oth^r beings tt w seen to praise God bef t throne, repres^t t twelve Apostles, or primary pillars & leaders of t Dispens^ns of t Gospl of Xt's first & sec^d app^g. — twelve in in each.

95. As these w t only two sp^tl Dispens^ns, & no sp^tl fruit cd b bro^t to maturity with^t them, & b suitably prepa^d to stand bef t throne & praise God in purity; so those Elders r t first ministers of t Gospl, wh alone c prepare souls for tt state. Hence they must necessar^ly stand bef all oth^r beings, as t ministers of t living creatures. Here is seen t connexion, beauty, glory, ord, & ultimate effect of the work of God.

96. In t visions of t Pro^t Daniel, t four g^t monarchies of t wld w represent^d under t fig^e of four beasts, diverse one fr t other. That is, human nature in its beastly state, with^t t Divine life & order: f they r nowhere call^d living creatures. These four beasts repres^t human nat^e, with all its powrs & properties; & these four divisional arrange^e ments r a represent^n of t four nat^l elem^ts fr whence they proceed. Hence those beasts, with th^r roots & branches, properly comprehend all t children of men.

97. But these beasts must be subdued, & lose th^r powr & dominion, bef t visions of St John & Ezekiel can b accomplish^d; or bef t evrlst^g k^dom of God c b fully es-tab^d. But, in t progressive opera^ns of effecting th final wk, those intell^t sp^ts who r t primary agents in t four Dispens^ns, w first rise out of t nat^e & fr t domin^n of those beasts, & w ascend bef t throne, into t heavenly order; & they w b foll^d, in t same resurrection of life, by t Elders, or primary ministers, & all those bless^d beings who sh b awaken^d by t voice of t Son of God, and gath^d by t call & life of t living creatures, even all those th w seen in t vision; whose very life w continually ascribe holiness, glory, honor, power, & praise t t Ld God & t Lamb for ever & ever.

98. It m b obser^d, respecting t twenty four Elders, th twelve of them w t twelve Apostles of t Dispens^n of Christ's

first app.^g These w t pillars of t first Gospl Church. To them Jesus gave t promise, tt, when he shd sit upon his throne, they also shd sit upon twelve thrones, judging the twelve tribes of Isr.^l The "seats" seen by John w doubtless t thrones alluded to.

99. That Dispens.^n w peculiarly to t Jews. But it shd b consid.^d tt t Ch of tt day w a "kind of first fruits": in it w manifest.^d t found.^n elem.^ts of t spth crea.^n Its ord therfr w t most complete in its first estab.^t It then w visibly to decrease, until t sec.^d app.^g of t same Div Spt, to complete t building. Hence t twelve primary Elders w its first founders.

100. But, in t second app.^g of Xt, t wk must be everlstgly increas.^d, thro many travels & degrees, ea bring.^g an increase. Therfr it is not reasonable to suppose tt all those primary Elders who w to stand first in th Dispens.^n w gath.^d fr t four elem.^ts, or b̈eastly orders of t wld, in Mother Ann's day; tho, with.^t doubt a part of them were. But some one of them must b in ea of t seven degrees, or travels, wh it w take to bring t Ch to its Millen.^l glory, at wh time, "t Kdom & dominion sh b given to t saints of t Most High."

101. The gt displays of Div Lt, & mighty powr & glory, wh w b manifest.^d, to usher in t real Millen.^l (reign) of t saints, w no doubt bring forw.^d at least one of those Elders as t leading

character of tt day; inasmuch as it w b t most disting^d deg of t wk tt h taken place. But it w proceed fr t Root. It will not bear t Root; but t Root w bear tt. After tt, there appr to b no room f any of these Eld^rs to b bro^t forw^d; bec t Ch w then b fully estab^d in all its organization. Of course, all its found^n pillars must b in th^r proper places in t building.

102. Thenceforth unto t end of man's probationary state there c only b an extens^n of t same ord, & a growth of t same spt^l k'dom; by t same elem^ts & accord^g to t same fundamental plan, in all its parts. Here t Lamb w b "King of kings, & Lord of lords." With t subjects of th^r k'dom, thus organiz^d, he w make war with all nations, & overcome them; until he sh h "put down ev^ry enemy;" "Then sh t Son give up all to his Father, tt G^d m b all in all." Then w t mediatorial wk cease. "Then cometh t end, when he sh h del^d up t k'dom to God, even t Father." Then w t k'dom of God go on fr glory to glory, through eternal ages. "Then sh t righteous shine forth as t sun in t k'dom of th^r Father." And they tt b wise, sh shine as the brightness of t firmam^t; & they tt turn many to righteousness, as t stars f ever & ever."

103. Thus t opera^ns & produc^ns of these Dispens^ns will lead to t final estab^t of t eternal k'dom of God.

The End.

Calvin Green, Author.

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